

its dedication to Bishop Potter, of New York, and other internal evidences, show that he must belong to the Anglican communion.

Beginning with Permanent Institutions the author points out that under all governments and among all races the family, the body politic, and the ecclesiastical order have found their places; and although they have been greatly modified by circumstances, they never pass away; and their work is manifest in human civilization. There is some danger, he thinks, of the State monopolizing the interest which equally belongs to all the three. "The family and the Church, he says, need to be restored to the place which the State, to a certain extent, holds in public opinion. They are the natural supporters of the State.

"The Church of Christ is singled out in history as the institution which in various forms has contributed to the direction of the world." With this remark the author proceeds to consider the Church before the Reformation, remarking on the temporal nature of the power and authority too often exercised by the clergy in the Middle Ages: "When the Church has control, it is too often Cæsar's hand that carries the pastoral staff." What the Church accomplished was the holding of vital truth and the maintenance of its hereditary and apostolic organization; it failed because it absorbed into itself the functions which belong to the State, and took its tone too much from the secular power. The family was ignored (this is a little too strong). The individual was felt neither in the Church nor in the State as a personal element."

Passing to the Church in modern life, the author points out that "the tendency in both Church and State for the last three centuries has been strongly toward individual liberty, and the drift in religion has been toward a democratic Church in a free nation. The authority of institutions as privileged orders is now constantly denied, and there is a profound distrust of whatever is weighted by traditions." And these tendencies are conspicuous in the Church in America. A result has been the disintegration of the Church, with the effect that each separate organization has something less than the force and strength of the whole Church of Christ; and the evil is felt not only by Anglicans, but "by men like Dr. James Martineau, who sees in the exclusiveness of its range of action the failure of the existing Church in Great Britain to meet the demands of the religious life of the nation."

In a thorough and systematic manner the author points out the inclusive character of the ideal Church and her spiritual method, as well as the evil effects of the substitution of denominational for ecclesiastical work, more especially in the work of education. The school question, he says, "is so vital to our interests that it is difficult to consider it dispassionately. Our religions lag so far behind our political beliefs that comparatively few citizens are willing to consider the school question in its higher and moral, if not spiritual, relations. The fear that the Church will repeat in America the absolutism that has characterised it in former years is a bugbear. The determination that religion shall be taught in a sectarian sense is largely the ruling thought in different denominations. The willingness to consider this question with the breadth and the wisdom that regard society as a whole is largely wanting. The spirit of each denomination is to seek its own advantage, and not to think and act for the whole of society."

This is admirably put, and all the better that there is no assumption of superiority on the part of the writer, no putting forward of the communion to which he belongs as exempt from the evils which he discovers in others. This is the great hindrance to our endeavours after unity that, at the very moment of bewailing our unhappy divisions, we have an air of attributing the fault of them to our neighbours; whereas it is only by a common confession of our sins that we can hope to end the evil.

Although the writer chiefly exhorts to a common Christian working on social questions, and seems to regard the reunion of the Churches as very remote, we believe that his book will have a greater tendency to help on the movement for unity than if it had professedly advocated and argued for corporate union.

COMMUNION SERVICE. Composed by the Rev. F. G. Plummer. Price 5 cents. Oxford Press, Toronto. 1890.

The use of music in the celebration of the Holy Communion is now getting so common in Churches of all schools, that it is becoming more and more necessary that a greater variety of settings of the service should be provided. Many existing services, such as Marbeck's beautiful one, are too difficult for many choirs. Mr. Plummer has produced some excellent settings of the *Kyrie*, the *Gloria*, the *Sanctus*, the *Benedictus*, the *Agnus Dei*, and the *Gloria in Excelsis*. The last is set to a Gregorian Tone which is very preferable to the not very satisfactory chant commonly sung to this great hymn. Indeed we think it a pity to set it to a chant at all; since it is not written for this kind of recitation. What we want is a few simple settings of the *Credo* and *Gloria* something like those of Cambridge. In the meantime we can cordially recommend this publication of Mr. Plummer's.

MAGAZINES.—The numbers of *Littell's Living Age* for April 19 and 26 show the same judicious selection of articles which almost always marks this most excellent publication. We have a seasonable and well informed article on Communism by M. E. deLaveleye, a brief but excellent sketch of Lord Napier, of Magdala, a very amusing paper on French English, giving examples of the transformation of English words and phrases in Gallic mouths, some of them almost as good as the epithet representing Shakespeare as "the immortal Williams." The later number begins with a most interesting sketch of the remarkable Polish patriot, Prince Adam Czartoryski, which brings back the times of the terrible Empress Catharine of Russia and the partition of Poland. Extracts from the journal of the Duchess of Duras during the reign of terror bring back to us, in a living manner, scenes still more dreadful. The Naming of Novels is both amusing and interesting, and shows the trouble which authors sometimes have with publishers. The pen and ink sketch from Ober-amergau will be welcome to all and particularly to those who may think of seeing the Passion Play this year.

The Methodist Magazine for May, holds on its course with unabated vigour; letter-press and illustrations being equally excellent. The "Canadian Tourist" describes the passage from Switzerland into Italy over the St. Gotthard and the northern Italian lakes. Rev. George Bond gives an account of travels in Palestine with a Sunday at Nazareth. A paper on work in the East end of London, by a city missionary, will give food for reflection. The controversy respecting University Federation still goes on, and, we suppose, will do so until finally settled by Conference. To English Churchmen we strongly recommend a new publication, *Church Bells Portrait Gallery*, (Wells Gardner London) a really admirable venture, which gives the portraits of the Bishops and principal clergymen and laymen of the Church of England. It was commenced in January, so that four numbers have already appeared, price 7d. each, and each number contains four portraits, so that we have each portrait together with a memoir for a trifle over 3 cents. The excellence of the portraits in *Church Bells* are well known, and here they are printed on thick paper, so that they show at their best. Among those already published are the Bishops of Carlisle, Salisbury, late of Durham, Rochester, Chichester, W. N. York; also Cannon Liddon (an excellent likeness, as nearly all are), Dr. Littledale, Sir John Stainer, Lord Meath, and others. *The Bystander* (May) is an excellent number. We see, with much regret, that Professor Goldwin Smith has been subjected to personal insult because of his connexion with the *Bystander*. The Editor of the *Bystander* is not Mr. Goldwin Smith. To some of the topics handled in this number we will give separate attention. For the present we may mention The Tariffs, The Separate Schools, Ontario Parties, The Press and the Benwell Murder, Labour Disturbances, Wealth Accumulation, Lux Mundi; as being among the important subjects here treated.

THE CONVENTION OF THE TORONTO DIOCESAN BRANCH OF THE WOMEN'S AUXILIARY TO MISSIONS.

On Wednesday in St. James' Cathedral a large and influential gathering of ladies assembled in the school house to take part in the fourth annual meeting of the Toronto Diocesan Branch of the Women's Auxiliary to Missions. The Convention, which will continue in session until Friday at noon, was opened at 11 a.m. with the celebration of Holy Communion in the cathedral, Rev. Canon Dumoulin officiating, assisted by Rev. J. D. Cayley, Rev. F. G. Plummer, Rev. T. W. Paterson, and Rev. Mr. Winterbourne. An address on "Christian Love as the Motive Power of Mission Work" was given by Rev. J. J. Kimber, Secretary of the Board of Missions, New York, and the musical portion of the service was conducted by Mr. Fairclough, organist of All Saints', the choir of the latter church also taking part.

The business meeting opened at 12.30, when Mrs. A. E. Williamson, president, took the chair, and the following delegates registered:—Bolton, Mrs. Alexander, Mrs. Fisher, Miss Martin and Miss Caldwell; Brampton, Mrs. Roberts, Mrs. Wilson and Mrs. Jessup; Brooklin, Mrs. Harris, Miss Lemon and Miss Whitesmith; Churchill, Mrs. Murphy; Cobourg, Mrs. Stennett, Mrs. Pringle, Mrs. Osler, Mrs. Holland, Mrs. Burke, Miss Ayres, Miss Willgress and Miss D. Ayres; Colborne, Mrs. Davidson and Mrs. Keys; Collingwood, Mrs. Moberly and Mrs. Kirby; Cookstown, Mrs. French; King, Mrs. Gillam, Mrs. Clark, Miss McCallum, Miss Montgomery and Miss A. Thompson; Lakefield, Mrs. Strickland; Lindsay, Mrs. Marsh; Lloydtown, Mrs. H. Perry; Millbrook, Mrs. Wood and Miss Turner; Newcastle, Mrs. Willmot; Orillia, Mrs. Greene, Misses Stewart, Smith; Port Hope, Mrs. Daniel, Mrs. Cooper, Mrs. Paterson, Misses Benson, E. Benson, Chant, Holdsworth, Furby, Marmion, Mrs. Passmore; Peterboro, Miss Wallis, Mrs. Smith, Miss Chamberlain, Mrs. Berlee, Miss Buller, Mrs. George Durnsford; Sandhill, Miss Rutherford, Mrs. Craig, Miss Hoggins, Miss Little; Streetsville, Mrs. Croft, Mrs. Graydon, Mrs. Pinney; Thornhill, Miss Wilcox, R. Wilcox, Lager; Uxbridge, Mrs. Baines, Mrs. Clements, Mrs. Stratton, Miss Harrison; Vaughan, Misses Martha Keffer, Jackson, Glass; York Mills, Mrs. Hawkes, Mrs. Charlesworth; Woodbridge, Mrs. Moss, Mrs. Martin, Mrs. Clarke Wallace, Miss Fielding.

In addition to the delegates there was a large attendance of members of the branches interested in mission work.

The afternoon session opened with singing and prayer, after which the president, Mrs. Williamson, read a very clear and instructive address, welcoming the delegates and the visitors from the sister auxiliaries, and pointing out the duties of officers, the interesting of children in mission work, and the necessity of acquiring missionary knowledge with that object. After touching upon the various points to be laid before the meeting, the president closed with an earnest appeal to all women to remember their call to active service for the spread of the Gospel in all lands.

Mrs. Greene, of Orillia, in well chosen words, replied on behalf of the delegates. She spoke of the great advantages to be gained by meeting together.

Mrs. W. Cummings, diocesan secretary, read her report, showing an increase of 15 adult branches and 13 juvenile branches over last year, with an increase of over 600 adult members since the last annual meeting. She reported having visited, with the president and other members, 84 of the branches during the year. The two special appeals of the mission board have been responded to. The Blackfeet Home for Girls (Indian) is being largely supported, also a mission in Algoma, on Lake Temiscamingue—and the woman missionary, Miss Brown.

The report of the treasurer, Miss Holland, showed a large increase in funds, the money passing through her hands amounting to \$3,323.17, while \$3,067 in addition had been collected.

The Dorcas secretary, Miss Paterson, read an encouraging report, showing the good work done at the central rooms, where sewing meetings are held each Friday afternoon. The value of boxes sent to needy missions amounted to \$5,250.52, of